

CHINA BULLETIN

of the
FAR EASTERN JOINT OFFICE

Division of Foreign Missions, NCCC/USA

156 5th Avenue, New York 10.

Vol. III, No. 13

June 29, 1953

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NOTICE TO SUBSCRIBERS

Readers are reminded that the Bulletin is no longer sent out from our office, but from the printer. Please do not ask for temporary changes of address. Allow three weeks for a permanent change of address.

There will be only one number of the Bulletin in July and one in August.

HIGHER EDUCATION IN CHINA

Tseng Chao-lun, Vice-Minister of Higher Education, had an article in the January People's Education on higher education in Communist China during the past three years. He begins by saying that pre-liberation education was estranged from the masses, and, as an ornamental piece of the feudal, compradore and fascist ruling regime, was designed to turn out slaves to work for the interests of the reactionary ruling class. "The higher education of New China first eliminated the reactionary curricula and the reactionary disciplinary system, promoted the progressive democratic spirit of the teachers and students, and carried out gradual improvements in teaching content and teaching methods. ... The higher education of New China is not only fundamentally different in nature from the old educational system, it is also infinitely superior in pedagogical efficiency.

The main body of the article is divided into six sections. In the first he points out the ideological progress made by teachers and students during the past three years, especially in connection with the Three Anti Movement. As a result the blind worship of Europe and America is gone (with the blind worship of Russia taking its place?).

The second section points out that the educational reform has been founded on two principles, first, to give greater educational opportunities to the working class, and second to stress specialized technical education. The third section explains the implications of this first principle. Since workers had not previously had much education, it was necessary to reduce entrance requirements in order to get them into the universities, and this was done. Then the studies had to be simplified and made more practical, and put up in smaller capsules. In this adaptation the China People's University in Peking has been pre-eminent. That is to say, though called a University, it is really a place for holding institutes and conferences.

The fourth section describes the over-all reorganization of educational institutions that has been carried out during the past year. Previously, schools had been "set up in all regions in a very unbalanced manner, with large numbers of them crowded into a small number of big cities and with duplication of colleges and departments within a single region. The result was great waste of human and material resources." The reorganization to eliminate this waste was 80% completed in 1952, and the other 20% will be concluded in 1953. In East China, for instance, "90% of its institutions of higher education have been subjected to readjustment." This control also applied to student enrolment. "Controlled allocation of students to all universities has been carried out." "Planned assignment of teaching personnel is being carried out gradually ... In Peking alone, more than 100 university professors proceeded happily to take up new posts Issued about 20 times a year to keep mission boards and missionaries informed on Christian work China. Annual Rates: Domestic \$2.00; Overseas first class \$3.00; Airmail \$5.00 in fifteen cent zone, \$7.00 in twenty-five cent zone. Please send payments as due.

elsewhere, some as far away as Sinkiang and Harbin."

Section five describes the quantitative development that has taken place. In 1952 university enrolment swelled to 219,700, "an increase of 69% over the highest pre-liberation record of 129,000 in 1946." In spite of the mergers of institutions, there are now 218 institutions of higher learning, as compared with 185 before liberation. In 1946 engineering students made up 19.8% of the total number, now they are 35.4% of the total. "The number of school buildings put up in universities during the year 1952 is bigger than that of any previous period in China."

The last section raises the question of qualitative improvements, and is naturally much less specific. The principles for improvement are: 1. "the adoption of advanced Soviet experiences as a model, and their adaptation to the actual conditions in China;" and 2. "the critical adoption of the scientific accomplishments of the capitalist countries."

THE ALL CHINA CONGRESS OF TRADE UNIONS

It has already been noted (June 1 Bulletin) that the Seventh Congress was held in Peking in May. The previous six congresses had gone under the name of All-China Labor Congress, and were held as follows: 1922, 1925, and 1926 in Canton; 1927 in Hankow, 1929 in Shanghai, and 1948 in Harbin.

Hong Kong papers have been commenting on the absence of Li Li-san's name from all reports of this Seventh Congress. As Minister of Labour, he should have been very prominent in Congress affairs. A South China Morning Post editorial speculates that Li was too pro-Russian, and so was quietly disposed of after Stalin's death.

REPORT ON MAO'S CHINA, (MacMillan, \$3.75)

Frank Moraes was an Indian war correspondent in Chungking and Kunming in 1944-45. In April-June, 1952, he was back in China again as a member of India's cultural delegation to China. This book is an account of what he saw then. He recognizes very fairly some of the concrete accomplishments of the Communist regime. But he sees more clearly than some observers the price which has been paid. "To have your body imprisoned behind prison walls is degrading. But to have your mind captive with invisible chains is far more degrading. In the democratic beholder such a spectacle creates a pain and nausea difficult to describe or overcome." "They are using democracy to stifle democracy."

Moraes and his friends were amazed at some of the Made in China machines shown in an exhibit. But later they discovered that Chinese factories simply did not have the tools necessary to make such machines. They concluded therefore that the Made in China meant simply Assembled in China, or if actually made in China, they had been laboriously tooled out by hand, which would mean nothing for practical purposes.

One of the most interesting chapters is that in which he compares Gandhi, Nehru, and Mao. He concludes that Mao's philosophy is, "The end justifies the means, however cruel." Gandhi, and to a certain extent Nehru, accept the philosophy, "The means matter. Bad means make for bad ends."

His conclusion is, "Force solves nothing and masters nothing. In Asian thinking Communism can be overcome only by countering the conditions which create it."

This is a book written with insight and understanding, showing good use made of his unusual opportunities for observation.

FIVE STARS OVER CHINA

This book was written by Mary Austin Endicott and is distributed by Canadian Far Eastern Newsletter, 134 Glenholme Avenue, Toronto 10, Canada (\$2.00 paper binding, \$3.50 cloth; 464 pages).

This book is a report of what Jim and Mary Endicott, former Canadian missionaries in West China, saw and heard when they visited China as guests of the Chinese Government peace organization in 1952.

The Endicotts seem in some ways to be very naive. At just the time when the Yenian authorities decided that the time had come to break the wartime concordat with the Nationalist Government and begin to denounce it, Jim suddenly discovers that the Chiang regime is corrupt, though previously he had been hailing Chiang as "the man of the hour." A large part of the material in the book consists of reports from Communist officials of how much better things are now than they used to be, and this is substantiated by what seem to be carefully coached students, workers, and peasants. But the book accepts it all without question.

The devices of crude propaganda are everywhere apparent. It is standard Communist practice never to refer to their opponents without adding some opprobrious adjective. So, to the author the Kuomintang Youth Corps is always the "notorious Youth Corps" (evidently so called because it did in its time exactly what Communists are doing all the time, namely, expose and hand over for punishment anti-government subversives). Even the Catholic Legion of Mary is here called a "notorious international organization." Most inexcusable is the author's practical acceptance of Communist charges of neglect in Roman Catholic orphanages. She mentions in particular the Sacred Heart Orphanage in Nanking, one which Protestant missionaries in Nanking visited and helped in 1949 and 1950, and are therefore in a position to know that the nuns there were conscientious and devoted, and ran an efficient institution. The author evidently has not realized that to the Communists any falsification of the evidence is justified if it serves to discredit the missionary enterprise.

There are bits of news of interest to ex-China missionaries. Dr. Wu Yi-fang's uncle, Chen Shu-tung, reported in December 1952 that his niece had been appointed to the People's Political Consultative Council of Kiangsu. Li Teh-chuan (Madame Feng Yu-hsiang), the Minister of Health, stated in July 1952 that she was a Christian, and that her family had been Christians for three generations.

The Endicotts and Frank Moraes (See Review above) went to the same places, but they saw two quite different Chinas. I have not much doubt as to which is the more accurate reporting.

MISSIONARY NEWS

Oswald J. Goulter (Disciples Mission, Chuhsien, Anhwei) is now Professor of Missions, College of the Bible, Phillips University, Enid, Oklahoma.

Dr. Leighton Stuart is working on his memoirs with the help of Dr. Frank Price.

Dr. Cora Reeves, formerly Methodist faculty member at Ginling College, Nanking, died in Lexington, Ky., on June 14. Her home of recent years has been at Montreat, N. C.

CHURCH NEWS

The May 1953 Hsieh Chin sums up the Reforms accomplishments of the church (up through September 1952) as follows: Signatures to the Manifesto 338,552. Christian contributions to the Armaments Fund ¥2,708,639,552. Organizations with a Patriotic Creed 284. Large accusation meetings 169. Christian books and publications condemned 2120 (7% to be revised, 44% sale suspended, 49% sale definitely discontinued). Local Reform organizations set up 203.

The Christian Endeavor Lesson Book for the second half of 1952 is off the press in Shanghai. It is advertised as containing lessons on Baptism, Communion, Prayer, Evangelism, etc.

Over 300 Christians were in the Sian Mayday parade, carrying banners and exhibits of Christian accomplishments.

SCHOOL NEWS

A news item in the May Hsieh Chin states that Marcus Chen has had to give up his work in the Chungking Theological Seminary because of high blood pressure and diabetes. He is now living in Talien. Tseo Ping-i, formerly Professor of Theology in Nanking Theological Seminary, is now on the Chungking faculty, but whether as Professor, Dean, or Acting President is not stated. The school is being supported by gifts from church-members and by rental of part of